—the inspirations, intuitions, ideas, will-suggestions, sense-suggestions, urges to action that rise from below or from behind our limited surface existence. Sleep like trance opens the gate of the subliminal to us; for in sleep, as in trance, we retire behind the veil of the limited waking personality and it is behind this veil that the subliminal has its existence. But we receive the records of our sleep experience through dream and in dream figures and not in that condition which might be called an inner waking and which is the most accessible form of the trance state, nor through the supernormal clarities of vision and other more luminous and concrete ways of communication developed by the inner subliminal cognition when it gets into habitual or occasional conscious connection with our waking self. The subliminal, with the subconscious as an annexe of itself,—for the subconscious is also part of the behind-the-veil entity,—is the seer of inner things and of supraphysical experiences; the surface subconscious is only a transcriber. It is for this reason that the Upanishad describes the subliminal being as the Dream Self because it is normally in dreams, visions, absorbed states of inner experience

that we enter into and are part of its experiences,—
just as it describes the superconscient as the Sleep
Self because normally all mental or sensory experi-
ences cease when we enter this superconscience.
For in the deeper trance into 'which the touch of
the superconscient plunges our mentality, no record
from it or transcript of its contents can normally